Bible

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The Sunday School Times

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"In That He Himself Hath Suffered . . ."

By Emmet Russell

Hebrews 2:18

"I CANNOT go on," I said to the Lord,
"It is more than I can bear.
Take me out of the strain and stress of it all,
Somewhere, anywhere."

"I can go on," His answer came,
"I have been where you must go.
I would not ask you to carry a load
I did not know."

Is Honesty Only a Policy?

True honesty comes from the heart, not the head. That is, it must have its roots in the very center of one's being. Everyone knows the old saying, "Honesty is the best policy"—which expresses a real truth. The Editor never ceases to thank the Lord for his godly mother, and for the wise counsel she gave him through more than forty years. She took pains to define words and explain new expressions, and often quoted pithy sayings from her own father (H. Clay Trumbull) and her wide reading. He will never forget that she more than once said, "Honesty is the best policy, but he who acts on that policy is not honest." This is startling and requires a little thought, but it contains an important truth. A policy may be perfectly good; but one definition of the word is, "Management or procedure based primarily on material interest, rather than on higher principles; hence, worldly wisdom." If a man is honest in a given situation merely because he will thus curry favor with another person, or get some material advantage, he is not honest clear through. For he might be dishonest in another case if he thought he would gain by it. Honesty is a thoroughly Christian virtue, repeatedly held before us in the Scriptures. David spoke of it when he said, "Behold, thou desirest truth in the inward parts . . . " (Psa. 51:6). We are to "provide things honest in the sight of all men" (Rom. 12:17); and Paul repeats almost the same thought in another Epistle, "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8:21). Concluding his Corinthian Letters, he says, "Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates" (2 Cor. 13:7)—that is, do that which is honest for its own sake. We are to have our "conversation honest among the Gentiles: that, whereas they speak evil against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Pet. 2:12). Our behavior should be such that we cannot be charged with dishonesty. And even as we look forward to the coming of the Lord, we must remember these words, just preceding the great passage on His return: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing" (1 Thess. 4:11, 12).

What Is Happening to Faith?

By Guy A. Bucher

"Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.)

THIS is a tremendously vital question, and it is deliberately left open. Within the mechanism of Greek grammar, it could have been indicated beyond a doubt whether a "yes" or "no" answer was expected, and this was not done. Perhaps each individual will give his own answer. There is, none the less, the insinuation that as the end time draws on, an atmosphere will envelop the earth which will make difficult the survival of the Christian faith. This is very far from suggesting the disappearance of true belief from the face of the globe. God's warnings of shipwreck are intended to prevent disaster.

We recognize there is a problem in assigning definite limits to what we call the "end time." We might so consider this twentieth century—the most dramatic period yet produced by human history. Will the remaining forty-four years witness the actual coming of the Son of man? The intensely accelerated rhythm of developments, all of them rapidly converging on the predicted end, make it easy to believe that the event may take place before another century is born. What has passed into the history of our century may well afford a convenient period in which to apply the test suggested by our Lord in his question and ask, What factors have appeared in human society, which in a marked manner have adversely affected faith?

Of a number of things that suggest themselves, we shall emphasize the fact that the astonishing mechanization introduced into human life in our age has tended to move man farther away from God. In all preceding history, the

Comfort for Dark Days

"For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness" (Heb. 12:10).

very demands of existence forced man to keep close to God, in the sense that he was never very far from His creation. The animal traction, the horse and the ox, which from time immemorial transported man and his burdens from place to place, were God's creatures, and a reminder of His existence. Man moved slowly over God's footstool, and the evidence of His handiwork was always in plain view.

Man toppled the giants of the forest for the material to construct his home, and for the fuel to heat it. A physical battle was necessary in which the margin of his triumph was slender. Man tilled the soil and harvested his crops with means and methods in which the sweat of his brow was always painfully present. The distance from point of production to point of consumption was not great. People realized that their source of supply was the soil and not the supermarket. If God withheld His bounty in a drought or some similar calamity, folks were keenly aware of it. There was not always a consciousness of God; but it was difficult to be unconscious of His creation.

The coming of the machine age operated a radical change in this order. In modern life, that which is closest to man is something which he himself designed, constructed, and put in mass production. We lift up our eyes, and our vision is filled, not with the works of God but with the achievements of man. We stand with bared head and in reverential awe, not before the Divinity who created a world out in space, but before the humanity who made the machine which is the pivot around which our existence revolves. Our forefathers wielding an ax on the recalcitrant hickory knot were brought face to face with the fact of man's fragility as he battled the stubborn forces of nature in his effort for survival. The citizen of the modern world experiences no such sensation as he adjusts the thermostat.

Our twentieth century will be memorable for the birth of many mechanical wonders, but the marvel of marvels is the automobile. It will be difficult to find in history any other invention that so rapidly and radically imparted new direction to human life. None of the gilded chariots of the ancient rulers of empires could give to their occupant the thrill of movement that even the humblest high school youth feels as he drives his outdated model from the used car lot. The advent of such an astonishing invention must of necessity make a tremendous impact on every phase of our thinking. Something hitherto undreamed of has entered the realm of human experience. A tremor will be felt to the very foundations of society.

Certainly one of the results is a sense of power and of independence. Modern man feels as though he were throwing off the shackles of physical weakness and breaking through the bonds that limited his movements in space. Wrote Isaiah the prophet, "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (40:30, 31). But when the citizen of the twentieth century, young or old, adjusts his spinal column to the front seat of his new car, with his hand on the wheel and his toe pressing the gas, he gets similar results, with no time spent waiting on the Lord. His weariness falls away as the two hundred horses underneath the hood take over, and he is soon fleeting over the earth at a speed unequaled by the hind of the forest. And in an age characterized by dim spiritual vision and anemic spiritual appetite, it is easy to permit automotive mechanics to replace the exercises of Christian faith.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psa. 90:2). How we sense here the immensity of the open places—the bare mountain peaks bathed with liquid fire under the kiss of the setting sun, or the myriads of stars gleaming through the clear atmosphere of the desert night! Could we conceive of the commuter rushing for a seat on the 5.15 or battling with the traffic jams, finding himself in the mood for similar flights of soul? Moses the man of God, alone under the eastern sky, was only a step from his Maker; the modern city dweller finds many obstructions to communion with God.

An extreme but logical development of this type of materialistic city life is what has been termed, with graphic accuracy, the "underworld." The word is well chosen; it is a subterranean world whose denizens require for their environment a man-made order where even the illumination of God's sun is not essential, and not always even desirable. From this lower stratum they prey upon society, live in vice and wickedness, fight fiercely among themselves, and sometimes emerge in sudden acts of violence. The crimes they commit are extremely difficult of detection. A daily paper of a city celebrated for this sort of thing recently published a list of sixteen gangster murders committed during the past three years, none of which had been solved. Modern civilization permits man to construct a world from which God is totally excluded.

"When the Son of man cometh, shall he find faith on the earth?" At least we begin to see what He meant. In the day preceding His coming, a pressure hitherto unknown in history would be built up, impelling toward the human and visible, and repelling from the spiritual and Christian. Man's environment would make him more readily conscious of the machine than of the Creator or His creation. Living by faith would be an exploit—living by sight would be the norm. Dependence upon the humanly fabricated mechanism would send society in a drift toward a declartion of independence from God. Few spiritually minded persons will deny the existence of this tide, moving away from God.

This is a dark picture; but we answer the Lord's question on a keynote of optimism. There is a miraculous element in faith, and only God performs miracles. But He never ceases to perform them. Elect souls will always respond to His calling. Faith will always be the victory that overcomes the world, no matter how attractive and alluring that world may be. Nonetheless, the sober-minded Christian will find in the context of this prophetic warning a challenge to persevering prayer. Our enlightened but lukewarm Fundamentalist Christianity needs to stir up its banked fires. We have seen everything—everything but God. We live in a superior dispensation with an inferior zeal. How far are we from feeling the consuming passion of Moses of old? "And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned" (Deut. 9:18). That was a costly experience, but it was effective. Who follows in his train? His example may point us the way of spiritual survival in the battle waging between faith and unbelief in the day when the Son of man is preparing His coming.

Notes on Open Letters

Should We Pray for Ourselves?

If agreeable, will you be so good as to express your opinion of the notion that one should indeed pray for God's work and for other workers, but should not do such a thing as pray for oneself?—*A Canadian reader.*

The notion is not Scriptural. The Psalms are full of prayers for oneself, and there are numerous New Testament passages that either direct us to pray for ourselves or imply that we should.

What we call "The Lord's Prayer," given to His disciples, contains three petitions for ourselves: "Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil" (Matt. 6:11-13). When the Lord Jesus came from His prayer in the Garden of Gethsemane and found His disciples asleep, He said, "Watch and pray, that ye enter not into

(*Continued on page 612*)

II. Can a Priest Forgive Sins?

A choice must be made between opposite views

By J. B. ROWELL, Th.D.

This is the second and concluding part of the article answering one of the widely distributed Knights of Columbus advertisements. As this issue goes to press, word comes from Dr. Rowell that he has just reprinted in pamphlet form his article, "Jehovah-Jesus—a Vindication of the Claims of Christ, as Opposed to the Teachings of 'Jehovah's Witnesses'" (S. S. Times, Aug. 20, 1955). It may be had for 6 cents a single copy or $1 for 25 copies, postpaid. Dr. Rowell also sends a reprint of his "Exposition of Hebrews Six, an' Age-Long Battleground," first published in Bibliotheca Sacra, organ of Dallas Theological Seminary (July-Sept., 1937). As Bible students know, this is one of the difficult passages of the New Testament, and Dr. Rowell has shown that it is not inconsistent with the teaching of eternal security. This is 35 cents a copy, postpaid. Both may be obtained from Dr. J. B. Rowell, 2056 Hampshire Rd., Victoria, B. C.

WHICH interpretation shall it be? The Roman Church curses all who will not accept her interpretation, but we must proceed to a higher level for our examination. First, the interpretation of the Roman Church: that this Scripture (John 20:22, 23) authorizes her priests to practice auricular confession, to hear the confessions of all manner of sins, to act as judge and physician in the court of conscience, and then to decide whether to grant absolution, or to withhold absolution.

Let us note: (1) The right to hear confessions, and the power to forgive and retain sins was never claimed or exercised by any of the apostles; (2) This was regarded as the prerogative of God alone—"Who can forgive sins, but God alone?" (Luke 5:21); (3) Scripture gives not a vestige of support to the claim of a Jesuit writer, who asks: "Does the Priest truly forgive the sins, or does he only declare that they are remitted? The Priest does really and truly forgive the sins in virtue of the power given to him by Christ" ("A Complete Catechism of the Catholic Religion," by Joseph Deharbe, S.J., p. 279; bearing Rome's *Nihil Obstat*, and *Imprimatur*); (4) The hearing of confessions and granting of absolution is not once spoken of in the Epistles as part of the duty of the pastor or minister; (5) Holy Scripture affirms, "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all" (1 Tim. 2:5, 6); thus, there is no room or need for any other mediator, since this is the prerogative of Christ alone; (6) The provision God makes for man, conscious of his sinnership, is not to kneel before a fellow sinner, and confess his sins to one who may be guilty of the same sins himself; but God's provision is that, concerning which there can be no question, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins" (1 John 2:1, 2).

What Is the Explanation?

Does this Scripture refer to the preaching of the Gospel, and the response and result in man to such preaching? What constitutes the Gospel? God's Word gives the answer, and that is, "That Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4). The apostles never claimed the right to hear confessions and grant absolution, but they did preach the Gospel of pardon, the Gospel of the death, burial, and resurrection of Christ, which, when believed and accepted, resulted in the forgiveness of sins.

Does this Scripture, "Whose sins you shall forgive," etc., in connection with the forgiveness of sins, refer to the forgiveness of sins through the Christ of the Gospel believed and received? Let God's Word give the answer: "Through this man is preached unto you the forgiveness of sins: and by him all that believe are justified" (Acts 13:38, 39).

The apostles never claimed the right to forgive or retain sins, neither did they ever attempt to put it into practice, but they did preach the Gospel which resulted in their hearers being forgiven or not forgiven. The difference was in the attitude toward the Gospel preached—"he that believeth," "he that believeth not." Our Lord said: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

The apostles never posed as forgiving sins, but they did declare whose sins were remitted, and whose were retained: "And he commanded us to preach unto the people . . . that through his name whosoever believeth in him shall receive remission of sins"; "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 10:42, 43; 16:31). Sins were remitted or retained, not by any power in the preacher, but according to the acceptance or rejection of the Christ preached: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

The Key to This Scripture

It will be asked, Did not our Lord say, "Whose soever sins ye remit . . . whose soever sins ye retain"? Yes, He did; and yet the Holy Scriptures definitely teach that remission of sins was by preaching: "That repentance and remission of sins should be preached in his name" (Luke 24:47). This has nothing to do with a confessional box, but with the preaching of Christ, His substitutionary death and resurrection. As Christ is preached, the sinner is either bound or loosed; sins are remitted or retained, and that, as the sinner accepts or rejects the Saviour preached. Thus, the preaching of the Gospel is "to the one . . . the savour of death unto death; and to the other the savour of life unto life" (2 Cor. 2:16).

The key to the explanation of this verse under discussion is expressed in a meaningful sentence: *In the East a man is said to do what his message brings about.* Keep this in mind, and there will be no difficulty in understanding this Scripture and the thought in it. It is this which makes clear the meaning in the words, "Whatsoever thou shalt bind on earth shall be bound in heaven" (Matt. 16:19), as well as, "Whose soever sins ye remit, they are remitted unto them."

A crystal-clear illustration of this Eastern expression is found in the experience of Jeremiah the Prophet, where he is spoken of as rooting out and pulling down kingdoms. We know he did not actually, literally, do this, but he was said to do what his message brought to pass: "And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down" (Jer. 1:9, 10).

Peter and Paul Understood

The apostles were said to do what their message brought about. While the Roman Church seeks to inject a sacerdotal element into the plain words of Scripture, it is well to note the beautiful simplicity with which Peter the apostle speaks of the remission of sins. He makes it unmistakably clear that faith in the Christ preached resulted in sins being remitted, or forgiven: "Then

Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins"; and again, "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 2:38; 3:19).

THE MINISTRY OF RECONCILIATION

No man can remit sins, but he can preach a message of salvation through Christ, which, if believed and received, will give remission of sins. The Gospel preached is spoken of as "the ministry of reconciliation" (2 Cor. 5:18), and, accordingly, man is exhorted, "Be ye reconciled to God." When man believes and receives the Lord Jesus Christ as Saviour, he is reckoned as "reconciled to God" (2 Cor. 5:20), and his sins are remitted, forgiven. On the other hand, where man does not hearken to "the word of reconciliation" (2 Cor. 5:19), he remains unreconciled to God, and his sins are counted as "retained," or not forgiven.

The preacher is said to do what his message brings about. All who preach Christ, remit or retain sins, as men believe or reject. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Cor. 5:19).

NO PRIEST BUT CHRIST

"Yes, a priest can forgive your sins!" "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God . . . Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 4:14; 7:25). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

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VICTORIA, B. C.

Heads Bowed, Eyes Closed

By Walter L. Wilson, M.D.

This thought-provoking comment on modern evangelistic methods is reprinted with permission from the Commentator for May, 1956, the monthly periodical of the Kansas City Bible College, Kansas City, Mo.

"OF COURSE, people should be saved in secret, and nobody should know it. The fact that anyone is in soul trouble should never be seen by the audience, so let us have every head bowed, and every eye closed while souls are brought into the Kingdom secretly."

The above statement is the modern philosophy of soul-winning. Whoever designed that method of fishing for men certainly did not find it in the Bible. The Scripture speaks about confessing before men. It does not say that those men should have their heads bowed and their eyes closed, because no such idea was ever intended. Salvation is a public matter. When one is in soul trouble he cares nothing about being observed. When Zacchaeus wanted to see Jesus, he did not ask the crowd to look the other way. He ran before the crowd and climbed the tree, a very ungraceful and crude performance. When the leper wanted cleansing, he fell down before the multitude. The one who is in soul trouble has his eyes only on the provision of the Saviour and comes directly to the Saviour.

This is one of the many ways in which the work of public evangelism has been maltreated. God demands an out-and-out expression. He makes no suggestion in His Word of a secret deal either with Christians or with Himself. Honesty does not always prevail in these performances. The sinner is told to raise his hand "and by that you say that you want an interest in our prayers. We will not embarrass you, just lift the hand, and by that you say, I would like to know the way of salvation. Every head bowed, every eye closed."

We read nothing in the Bible about lifting the hand in order to say something. We do read about confessing with the mouth. What can the evangelist pray about? The sinner does not need to be prayed for, he needs to have the Scriptures read to him. It is the entrance of the Scriptures that saves the soul, not prayer. Why not state in plain English that those who would like to be saved, or have an interest in their soul's salvation, will come to the prayer room where they may heard the Word of God?

We make salvation very cheap and largely a matter of human effort by the expedients we use. Neither Paul nor Peter used those methods. They wanted everyone to see what was going on. The Saviour had the man with the withered arm stand forth in front of the crowd. The man with the lame feet at the Beautiful Gate was healed in the presence of the crowd. On the way to Damascus Paul was knocked to the ground in front of his companions.

The great mortality among those who profess to be saved when "every head is bowed, and every eye closed" proves how false is that procedure. That one who must be inveigled into coming to Christ because no one sees him do it is usually not in soul trouble at all. He would like to sneak into the Kingdom of God as a convenience, not as a necessity. When a man is escaping from a burning building, he doesn't take time to put on his necktie, shine his shoes, and crease his trousers. He cares nothing about what people say or think about his appearance. Those who see that they are lost and on the way to hell will rush to the Saviour in front of everybody, and heed no criticisms.

Let us urge everyone to confess Christ before men. They should let acknowledging their need for the precious Saviour save them from the wrath of God. Christ never made salvation easy.

KANSAS CITY, MO.

Should We Pray for Ourselves

(Continued from second page)

temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). When He said "that men ought always to pray, and not to faint" (Luke 18:1), this is obviously personal, for the praying prevents the fainting.

Prayer can be considered as the seventh part of the Christian's armor, for, after naming six parts, Paul writes: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). The latter part of the verse does refer to praying for others, but since the armor is meant for the individual Christian, doubtless the prayer is also. In the next Epistle we are clearly commanded to pray: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). Again, we are told to "pray without ceasing" (1 Thess. 5:17), which, taken in its context, implies prayer for ourselves. Another command is this: "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms" (Jas. 5:13). And Peter adds his inspired word, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Pet. 4:7).

The Lord Jesus prayed much, and we are not told that it was always for others. "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35). "And when he had sent them away, he departed into a mountain to pray" (Matt. 14:23; Mark 6:46). "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a son, yet learned he obedience by the things which he suffered" (Heb. 5:7, 8).

Vacationing in Hawaii

TIMES readers who have not been able to go on an extended vacation tour during the summer months for various reasons may find just the thing for them in the fall Christian Fellowship Tour to Hawaii. This tour has been arranged because so many of the tourists to Alaska have repeatedly suggested it. Starting from Chicago September 26, and returning thereto October 18, the tour will be made in the delightful early

fall and will reach Hawaii in the "trade wind season," the favorite time of the year for the Polynesians. Temperatures in the islands will be in the mid-seventies, and there is little likelihood of rain, which usually comes in November.

Eleven days will be spent on the Islands of Oahu, Kauai, and Hawaii. Full sight-seeing trips are planned and, in addition, there will be time for recreation, including sea bathing at Waikiki. The hotels to be used by the party are the finest on the Islands, the Moana Hotel and the Royal Hawaiian Hotel at Waikiki Beach, which travelers will always remember with pleasure.

A most interesting part of these tours is stopping in and seeing some of America's finest cities. Seattle will be visited on the way to Hawaii, and upon return to the mainland aboard the magnificent S.S. *Lurline*, two days will be spent in Los Angeles, with accommodations at the fine Biltmore Hotel. There will be an afternoon sight-seeing trip to Westlake Park, Wilshire Boulevard, the Sunset Strip, Beverly Hills homes of the celebrities, the University of California in Los Angeles, Bel-Air, Brentwood, the Riviera, and Santa Monica.

On Tuesday morning, there will be a limousine tour to Forest Lawn to see Jan Styka's masterpiece, "The Crucifixion," the world's largest painting (190x45 feet), also the "Last Supper" window—an inspiring experience. Breakfast and lunch will be at the hotel. The party will leave Los Angeles at 3 p.m. on the Santa Fe *Chief*.

Mr. Harry J. Jaeger, Executive Vice-President and Secretary of the TIMES, will accompany the tour throughout. A card addressed to him at 325 North 13th St., Philadelphia 5, will bring to you an attractive illustrated folder which will give all the details.

Children at Home

III. Songs in the Morning

A true story

By Marjorie A. Clark

NYAWUPUYA lifted the heavy stick and brought it down into the mortar with a thud, crushing the pearly white corn. Lift—bump! Lift—bump! She sighed. She was hot and tired, and her mother had left her to pound all the corn for supper, while she went to visit the hut of a friend with a sick baby. If the baby had been taken to the mission, perhaps he would have been well today.

As she pounded, Nyawupuya tried to sing the Ankwashi song: *"Etu Ankwashi, tu ku yi kwasha, Akwetu onsu!"* which meant, "We, the Helpers, will help all our fellows." But she didn't feel much like singing.

Some of the girls in the Helpers Class had been able to show that they were Christians, going to visit the hospital or singing in the heathen villages, but she had never done anything at all to show the people in her own village that she really belonged to the Lord Jesus and was trying to serve Him. She could have gone to visit the sick child, but instead of that, she had to stay at home all morning to pound the corn.

Between the thumps of her pestle Nyawupuya suddenly heard a new sound. She stopped working. What was that? The death wail? Yes, there it was again, several voices now. The baby must have died, and the women were gathering to weep and wail so that the little spirit would not come back to haunt them. Nyawupuya dropped her stick with a clatter.

They were wailing, and this was supposed to be a Christian village! She remembered how the missionaries had scolded the people in the village the other side of the big hill when Granny Mukwita, who had been a Christian for a long, long time, had led the women in wailing over the death of her little granddaughter. And now, here in her village, they were doing the same thing!

Nyawupuya didn't wait to pound any more corn. Snatching up her Sunday cloth she wrapped it round her waist, tucking in the end, and ran out into the village. First of all she must round up the other Ankwashi girls here to help her, for the women would not listen to her, one young girl. Three might do better.

Together the Helpers hurried to the big house in the middle of the village. Already men and women were gathering and going in to squat on the floor near the tiny corpse. The girls peeped in. Could they go and tell the women to hush their wailing? Was not that the work of the elder?

"What can we do?" they whispered.

"I have an idea," Nyawupuya said. "Let us stand at the door and sing hymns. Perhaps when the others hear, they will remember that Christians do not wail to appease the spirits of the dead."

They stood up straight and began their song.

"The harvest is passing, the summer will end," they sang.

Oh, it was hard to sing! The tears streamed down their faces as they thought of the little boy inside, who just a few days ago was running around the village laughing and playing, and now was lying cold and still and dead. But they kept on singing. Sometimes their voices were shrill, and sometimes they broke down altogether, but they looked at one another and started in again.

"Keep it up!" Nyawupuya whispered. "It's working. They've stopped their wailing, and now they are reading the good Word and praying."

At last they saw a little group of visitors coming to the village. It was the missionaries, among them their dear Dona Nancy, leader of the Helpers Class. When the others went into the hut, she stayed right there with them, singing their songs. With her help their voices grew stronger and stronger, and they sang of the beautiful Heaven and of the Lord Jesus who was there waiting to welcome Christians who were taken from this earth.

They were still sad as they thought of the little one who had gone to Heaven, because they would miss him, but it was a different kind of sadness now because they sang about hope. And they were happier because they knew they were helping others, and their voices soon became steady and sweet. Sometimes two or three of the women inside the hut joined in softly and the girls smiled at one another.

When it was all over and they were walking back to their own huts, Dona Nancy patted Nyawupuya on the back.

"You are a true Ankwashi [Helper]," she said. "Today you, the daughter of a heathen man, had the courage to sing at the death of a little one. You have helped the people of your village very much."

Nyawupuya smiled to herself as she picked up the pestle and began once more to pound the corn. Perhaps she would never be as good a Christian as Mariya, or stand against temptation like Mwanza, but today the Lord Jesus had helped her to be a true Ankwashi! And again, as she pounded, she sang the Ankwashi song: "We, the Helpers, we will help them, all our friends."

COURTENAY, B. C., CAN.

Bible Mastery Campaign in October

FOR the twenty-seventh consecutive year, Christian people all over the world will join together in the reading of a portion of God's Word in what is known as the Bible Mastery Campaign. It is truly world-wide and interdenominational. There will be readers in nearly every state in the United States, the provinces of Canada, the British Isles, Europe, Africa, Asia, Australia, and Central, and South America. Individuals, Bible classes, churches, and some denominations will make it their Bible reading program for the month of October, 1956.

This year the Book chosen is First Corinthians. Everyone will be encouraged to read at least four chapters a day, thus reading through the Book every four days, or eight times during the month. This reading and rereading of God's Word impresses the truth upon our hearts. Many outstanding men of God testify to the blessing of the re-

(*Continued on page 624*)

International Uniform Lesson

LESSON 8. AUGUST 19. THE GROUNDS OF CHRISTIAN ASSURANCE

Matthew 6:25-34; 1 John 2:28 to 5:21; printed text, 1 John 3:19 to 4:6

Golden Text.—This is the victory that overcometh the world, even our faith.—1 John 5:4

THE KING JAMES VERSION

1 John 3:19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Chap. 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by International Council of Religious Education.

The Lesson as a Whole

By J. C. Macaulay, D.D.

Approach to the Lesson

IN LAST week's lesson we discovered that one of the key words of John's First Epistle is "fellowship." This week we come across a second word which is repeated no less than thirty-eight times in our King James Version. It is the word "know." Of the thirty-eight times which this word is used in this brief Epistle, it refers, eleven times, to what we might call Christian assurance. The references are—2:3; 2:5; 3:2; 3:5; 3:14; 3:19; 3:24; 4:13; 5:13; 5:19; 5:20. Some may arrive at a different count from this. It is not always easy to decide when the word "know" is used in this particular way. It will depend largely on one's definition of Christian assurance. Therefore, while I offer eleven as my count, I am quite prepared to have others count less or more. At any rate, this is enough to indicate that the subject of Christian assurance plays a large part in the teaching of John's First Epistle. Look for the various usages of the word "know" in today's lesson.

What has been said should convince us that God does not intend that we should be in a state of ignorance and uncertainty. "Ye shall know the truth," said our Lord Jesus (John 8:32). Paul prays that we may be "filled with the knowledge of his will" (Col. 1:9). And John writes to those who believe, "that ye may know that ye have eternal life" (1 John 5:13). While in many respects we must confess that now we know in part (1 Cor. 13:12), yet we have come to Him "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3), and it is our privilege to "walk in the light, as he is in the light" (1 John 1:7).

Verse by Verse

1 John 3:19.—"*And hereby we know . . . and shall assure our hearts . . .*" The "hereby" goes back to verse 18. Loving in truth is evidence that we belong to the realm of truth, and induces assurance, whereas pretense creates shame.

Verse 20.—"*For if our heart condemn us, God is greater . . . and knoweth all things.*" Where truth is, even the accusations of a sensitive conscience are stilled by the divine provision and the assurance that God understands.

Verse 21.—"*Beloved, if our heart condemn us not, then have we confidence toward God.*" When the heart is still, communion with God is unclouded and undistracted.

Verse 22.—"*And whatsoever we ask, we receive . . . because we . . . do . . .*" Answered prayer is the privilege of those who are walking in the will of God. Prayer is not a provision for overturning the will of God in favor of our will!

Verse 23.—"*And this is his commandment . . . believe . . . and love . . .*" Notice that faith and love are parts of one commandment. They are a moral requirement, although they are virtues induced by the Holy Spirit. Under grace, God provides what He requires.

Verse 24.—"*And he . . . dwelleth in him, and he in him . . . we know . . . by the Spirit . . .*" Obedience is the great condition of the abiding life, while there is nothing so supports obedience as abiding in Him. The Holy Spirit is the seal of our abiding in Christ.

Chap. 4:1.—". . . *try the spirits . . . because many false prophets are gone out . . .*" There are other spirits besides the Holy Spirit—spirits of falsehood inspiring false teachers, and we are to be discerning, lest we be carried away by spurious manifestations and spurious reasonings.

Verse 2.—". . . *Every spirit that confesseth that Jesus Christ is come in the flesh is of God.*" The touchstone of truth is the incarnation of the Son of God. By this every system may be judged.

Verse 3.—"*And every spirit that confesseth not . . . antichrist . . . already is it in the world.*" Any doctrine which makes for a low view of the Incarnation is a false doctrine, and belongs to antichrist. While the Antichrist is doubtless an actual person who will appear on the world scene in the end time, the spirit of antichrist is the abiding force in the world.

Verse 4.—"*Ye . . . have overcome them: because greater is he that is in you . . .*" Those who are the true children of God are not deceived by these false spirits, because they are fortified by the indwelling Spirit of God, who is the Spirit of light and truth.

Verse 5.—"*They are of the world: therefore . . . the world heareth them.*" "They" refers to the false prophets (v. 1), energized by the spirit of antichrist. Because of the affinity between them and "the world" (referring to the people who belong to this world system), these false

prophets obtain a wide hearing. This accounts for the increase and growth of cults.

Verse 6.—*"We are of God: he that knoweth God heareth us . . . the spirit of truth, and the spirit of error."* John boldly lays his claim to be speaking on behalf of God, and makes men's response to his teaching a test of their relation with God. Men are thus separated into two groups—those led by the spirit of truth (the Holy Spirit), and those led by the spirit of error (the spirit of antichrist).

The Heart of the Lesson

Among other characteristics of John's First Epistle is this, that it offers standards by which we may test ourselves and those who offer themselves to us as teachers. This week's lesson provides a striking example of both.

We are invited to test whether or not we are of the truth. The test of this is the kind of love which we show. "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth" (3:18, 19). Love which finds no further expression than that of the lips is hypocritical. It is easy to sing, "My Jesus, I Love Thee," but we may be liars in doing so.

The second is a test of abiding. The first is what we might call the outward test. This is the inward test—the realized presence of the Holy Spirit: "And hereby we know that he abideth in us, by the Spirit which he hath given us" (3:24). The two go together. Many mistake religious emotion for the presence of the Holy Spirit. There must be outward evidence of His inward abiding—"but the fruit of the Spirit is love" (Gal. 5:22).

If we pass these two tests, certain results will follow. Our fellowship with God will be strong and confident (3:19-21). Even the rebukes of a sensitive conscience will be forgotten in His presence. In addition, we shall know the reality of answered prayer, not as a means of having our will done, but in the path of obedience we shall see the accomplishment of His good, and acceptable, and perfect will (3:22).

But we are to test others also, particularly those who present themselves as teachers, "because many false prophets are gone out into the world" (4:1). The test to apply here is the doctrine of the Incarnation. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (4:2), and the negative is also true, that failure in such confession is a mark of antichrist (v. 3). The doctrine of the Incarnation involves both the deity and the humanity of our Lord, His death and resurrection, and the whole purpose of His historical appearing in the world, "set forth to be a propitiation through faith in his blood" (Rom. 3:25). Teaching which leaves out or weakens any of these points is a completely inadequate view of the Incarnation, and carries in it the spirit of antichrist. In these days of multiplied cults it is the duty of every man, and especially of every Christian, to "try the spirits whether they are of God" (4:1).

Last Week's Lesson

7. August 12.—The Way of Christian Fellowship. John 13:3-15, 34, 35; 1 John 1 to 2:17; 2 John; 3 John

Next Week's Lesson

9. August 26.—Strength Through Trial. Matthew 4:1-11; James 1

Outline of the Lesson

1. Testing the spirit within us (1 John 3:19-24)
2. Testing the spirits without us (4:1-6)

Topics for Development

Answered Prayer. The other day I heard of a woman who desperately needed an apartment for herself and her three children. It seemed that a certain district was the most suitable, in consideration of school facilities and other matters, but it was a discouraging proposition, and all who knew of her search offered her no encouragement. It seemed hopeless, but one day as she went out to search, she stopped her car and prayed that God would give her an apartment in this district. Within minutes she found an apartment that had just become available, and was exactly what she needed. All the circumstances indicated an answer to her prayer.

There can be no doubt that many of God's children could cite such experiences, and many who are not God's children could likewise report such answers to prayer. There is, however, a difference. God has not committed Himself to the unsaved to answer their prayers, although in His goodness and mercy He often does. It is one of His ways to lead men to repentance (Rom. 2:4). To His own people, however, God has committed Himself. Yet, even to them, this self-committal is not to grant them all their whims. Many, both Christians and non-Christians, regard God as a mere convenience, whose sole purpose in being is to help them to secure their own ends. This is not the purpose of prayer at all. "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22). The end of prayer is to have God's will done in our lives. In the path of obedience we can have every assurance in prayer, but in the path of self-will, we have no promise.

The Popularity of Cults. God's people are sometimes moved with deep concern over the great increase in the number of false cults, and in the rapid progress which they make. It is right that we should be burdened about these matters, but we should not be amazed. This is exactly what was foretold in Scripture, and exactly what might be expected. John gives a philosophy of it: "They are of the world: therefore speak they of the world, and the world heareth them" (4:5). It will be discovered that in every false teaching there is some element which exalts the sinner's ego. Even the self-sacrifice which he is called upon to endure is a matter of merit. There is no such appeal in the Gospel. Here the self-sacrifice required is nothing short of the crucifixion of self, so that there can be no self-exaltation. Those who are sent forth with the message of God have this assurance, "He that knoweth God heareth us" (4:6). Hearts that have been moved by the Holy Spirit will respond to the message. While the world listens to doctrines which appeal to the flesh, God has His chosen ones who will give heed to the truth of the Gospel.

Practical Applications

The test of love is truth (3:18), and the test of truth is love (3:19). Apply the double test to yourself, not your neighbor.

It is good to have a sensitive conscience, but when under its scourge it is good to know that we have a God and Father who understands all.

Give your conscience the answer of the blood of Christ, and you will be able to look into the face of God without fear or shame.

Prayer was not instituted to guarantee your having your way, but to secure you all you need in the way of obedience.

Your security against all spirits of falsehood is the indwelling and control of the Spirit of truth.

Golden Text

1 John 5:4.—*"This is the victory that overcometh the world, even our faith."*

Questions for Teacher and Class

By J. C. Macaulay, D.D.

WHAT theme did we discover in John's First Epistle last week?

2. What new word springs into prominence in this week's lesson?

3. How often is this new word used in connection with Christian assurance?

4. What two qualities test each other?

5. In what sense is the word "heart" used in our lesson?

6. What condition of answered prayer is indicated in our lesson?

7. What spirits are contrasted in our lesson?

8. What test is applied to the spirits?

9. Why do the people of the world so readily respond to false doctrine?

10. What is our protection against false teaching?

(Answers on page 624)

Soldiers who have no faith in their commanders are not likely to fight a winning battle. In our spiritual warfare there is no doubt about our Commander. Here faith is our chief weapon of defense (Eph. 6:16) as it is our strength for offense (compare Judges 6:14).

ELMHURST, ILL.

From the Platform

By Joseph Edwin Harris

SUGGESTED HYMNS
"How Firm a Foundation"
"Standing on the Promises"
"My Faith Looks Up to Thee"

A Prayer Before the Lesson.—Holy and merciful Father, before whom the holiest angels veil their faces, we thank Thee that Thou hast made us Thy children through faith in Jesus Christ. In childlike trust we come with our requests today. First we ask forgiveness for all that is evil and unworthy in our lives. Help us to grow in likeness to Thee. Lead us into a better understanding of Thy Word and a more faithful obedience to its teachings. Guide and guard us amid the perils and temptations of life and support us in its trials and griefs. Be with the sick, the lonely, the burdened, and the perplexed, to help each in the way that is best fitted to his need. Draw sinners to the Saviour in large numbers. Purify and empower Thy Church for her work and witness in our time. Send out Thy chosen ones to take the Gospel to the tribes and people who have not heard it. Restrain evil men, guide the upright, and give peace in our time, through Christ, our Lord. Amen.

After the Lesson.—Our lesson contains a verse that says, "If our heart condemn us not, then have we confidence toward God." John is talking of a trial taking place in the heart, a trial of ourselves by ourselves as to how we stand before God. Do you ever search your heart to see how your life appears before God? Some people just will not do that. They try to silence the voice of conscience by keeping so busy at work or play that they never have time and quiet to be alone to think of God and of where they stand with Him. This is a great mistake and leads many to go on year after year unsaved or backslidden.

Other people do judge themselves, but in the wrong way, deceiving themselves. They are like the Pharisee who thanked God he was so much better than others. He measured himself against people who seemed less righteous than he. Doing that, he failed to see how things like pride were spoiling his life. The publican, on the other hand, judged himself the right way. He measured himself, not against other people, but by the perfect Law of God, and saw how far short he came. Throwing himself on God's mercy, he found forgiveness.

When Christians judge themselves, they do not ask, Am I perfect? but, Am I sincerely trusting Christ as my Saviour? Perfect people would not need a Saviour! Judging himself by God's Word, the Christian asks, Do I love God, my brother Christian, and my neighbor? Is my chief aim to please God? Am I disobeying Him at any point in my life right now? If his heart condemns him at some point, he confesses that sin, finds pardon, and seeks help to overcome it. If his heart does not condemn him, the Christian has the trustful confidence toward God that an obedient child has toward a parent. Then prayer can be

AN UNCONDEMNING UNDISMAYED HEART

made with the certainty that God hears and will do His best about our requests. Take time at the close of each day to judge yourself in the light of God's Word. What you see wrong, confess and put right. Seek help to overcome the sin to which you are prone, and just as a loving, earthly parent helps and encourages a child who earnestly tries to please him, so God will help and encourage you.

CALGARY, ALTA., CAN.

The Busy Men's Corner

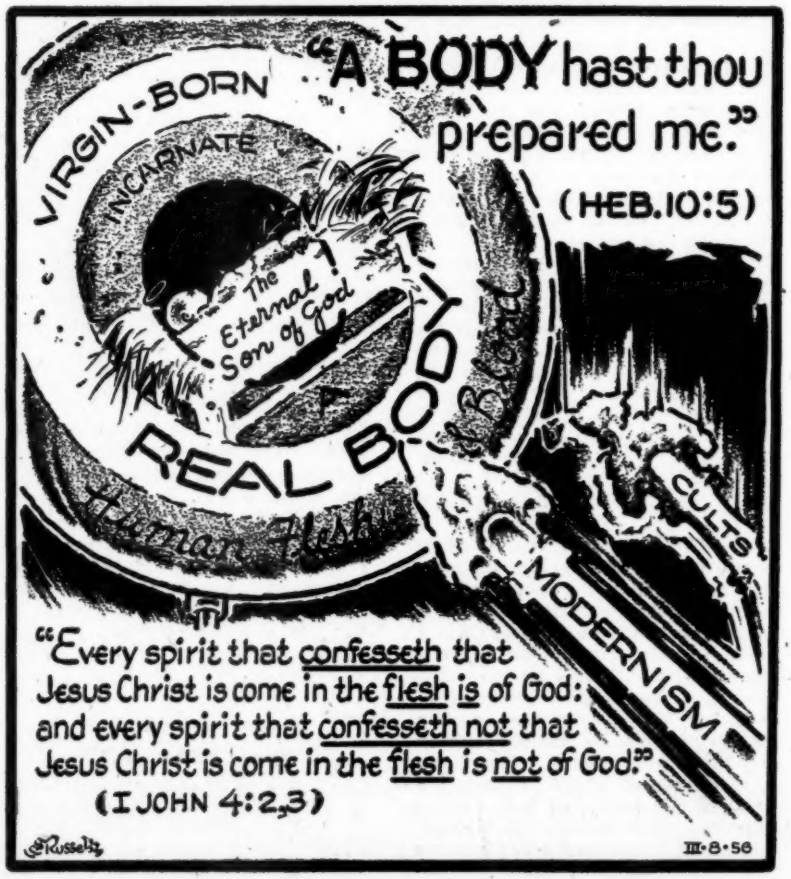
By Tom M. Olson

". . . *we . . . shall assure [persuade, or pacify] our hearts before him*" (1 John 3:19).—This persuasion is personal, subjective, self-conscious—"the fruit of the life within, which is of God." The love of the people of God should be "in deed and in truth." In such a matter our hearts can "condemn" or "condemn us not."

If the love of God dwells in us, and the Holy Spirit is ungrieved within us, our love toward others will be expressed in deeds, rather than in word only. In this way it will be manifest that we are *"of the truth."*

I like this illustration used by F. B. Hole: A man may buy what is stated to be an apple tree of a certain variety, and to assure him he is handed a certificate signed by the horticulturist who raised the tree. That is good, but a mistake is possible. When in due season he picks from that tree apples of just

THEIR CENTRAL TARGET!



that variety, he has as perfect assurance as it is possible to have. When the love and truth of God bear their fruit in the life and in deed, our hearts may well be assured."

In an instance where we have failed, our hearts will condemn us, and God is greater than our hearts. He knows all things. He "finds much more amiss than we are finding." At the same time there is comfort for us in the knowledge that God knows all things.

Peter's heart must have condemned him after his threefold denial of the Lord. When our Lord, in resurrection, asked him the third time, "Lovest thou me?" Peter was grieved, but nevertheless took advantage of the deeper knowledge of the Lord, and said, "Lord, thou knowest all things; thou knowest that I love thee" (John 21:17). Peter knew that the Lord was aware of the fact that deep down in his accusing heart there was real love for Him; and that was a comfort to him.

When our hearts do not condemn us, we have confidence toward God. In an earthly family, an obedient child has no fear, no hesitancy in going into his parents' presence and talking about something he needs or desires. So, a child of God whose heart does not condemn him can go into God's presence in prayer about all that may concern him. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (v. 22).

The Christian who loves in deed and truth, and is obedient to the will of God, will have his desires brought into harmony with that will, and will ask for that which is according to the will of God, and will be answered.

"That we should believe on . . . his Son Jesus Christ . . ." (1 John 3:23).—This is basic; for one is not authorized to call himself a child of God until he has believed on the name of the Son of God (John 1:12; Gal. 3:26). There must be the exercise of faith in all that the name—Lord Jesus Christ—sets forth. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21; Acts 10:43). Where there is genuine faith in the Son of God, there is love to others who believe upon Him (1 John 5:1). Some workmen were suddenly buried by a cave-in of the earth from the sides of a drain where they were working. Among the spectators was a man with his hands in his pockets, until a woman, calling him by name, cried, "Your brother is down there!" Then at once the man set to work, and with almost superhuman energy sought, and succeeded in releasing, the entombed workmen. Relationship makes a difference! "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." It can be done in patient, persevering service and sacrifice.

". . . we know . . . by the Spirit which he hath given us" (1 John 3:24).—The Holy Spirit is given to every believer (Eph. 1:13). If a person does not have the Holy Spirit, he does not belong to Christ (Rom. 8:9). Believers are energized by the Holy Spirit—the Spirit of Christ—while unbelievers are energized by the prince of the power of the air (Eph. 2:2). Our friends may know that Christ abideth in us by the fact that we love "in deed and in truth," but we know it by His Spirit.

"Beloved, believe not every spirit . . ." (1 John 4:1).—There seems to be a tendency today on the part of religious people to believe everything everybody says. This accounts for the tremendous success of the cults in Christendom. Despite the fact that we are definitely commanded to "try [or test] the spirits whether they are of God," we are considered uncharitable if we do it.

Since the Apostle John—who, by the way, is often called the apostle of love—tells us that "many false prophets are gone out into the world," we should be on our guard against them.

The other day a nominal Christian was asked why she was allowing representatives of an anti-Christian cult to conduct a service in her home. She answered, "Because they appear sincere and use the Bible." She evidently did not know that false teachers cannot hope to be successful in the work of proselyting if they do not appear to be sincere, and if they do not use the Bible!

"Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God . . ." (1 John 4:3).—Christ Himself is the acid test. He who was in the beginning with God and was God "was made flesh, and dwelt among us" (John 1:1-14). He was God manifest in flesh (1 Tim. 3:16). False prophets do not teach that in Jesus Christ we have very God and very man. Some deny His essential deity, others His perfect humanity.

Dr. Ironside said: "If a man confesses the Incarnation, he is of God. That does not mean that everything else he teaches is necessarily Scriptural, but he has the right foundation if he confesses the incarnation of our Lord Jesus Christ."

"Not of God" is the label which the application of this simple test places on many present-day religious teachers and systems! Let us heed the Apostle John's divinely inspired message, "Beloved, believe [them] not!"

WAWONA, CALIF.

Say, Fellows,—

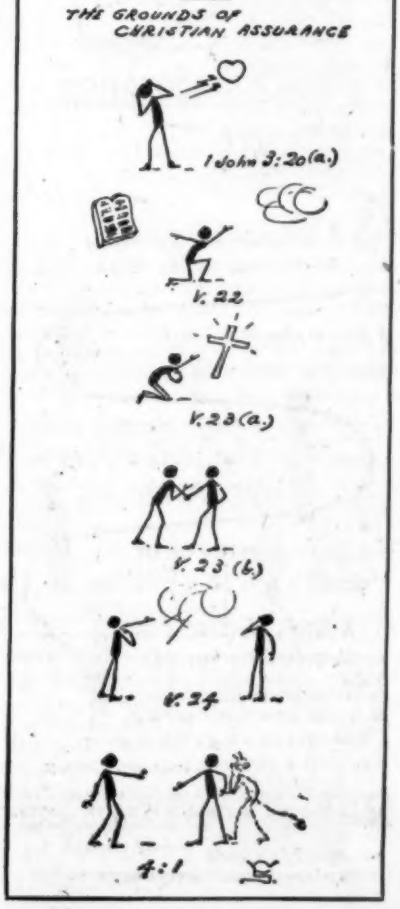
Wade C. Smith's Boys' Class

SAY, fellows, uncertainty is confusion, unless it is in the hands of one you can trust. That is where faith comes in and gives one assurance in spite of ignorance. When driving over a strange road, it is very disturbing if you begin to wonder whether you might have turned in the wrong direction at the last intersection. Then you come to a highway sign showing you did not make a mistake, and it is a great relief. Instinctively you press down on the accelerator and drive with confidence. Now you know you are right.

Education is acquiring the blessedness of *knowing*. I heard the story of an expert who was called to the plant to start a stalled engine. Every wheel in the factory had come to a standstill. Something had gone wrong in the engine room and the engineer was nonplused. To save his life he could not locate the trouble. The superintendent was down there and mad as a hornet. A thousand operatives were idle on full pay, and it was like burning money on an ash heap. Still that engineer fumbled around. The "super" telephoned for an expert machinist to come at once and see what was the matter. Directly, he walked quietly in, glanced at the steam gauge, and turned the throttle wheel a

Little Jetts Teach the Lesson

By Wade C. Smith



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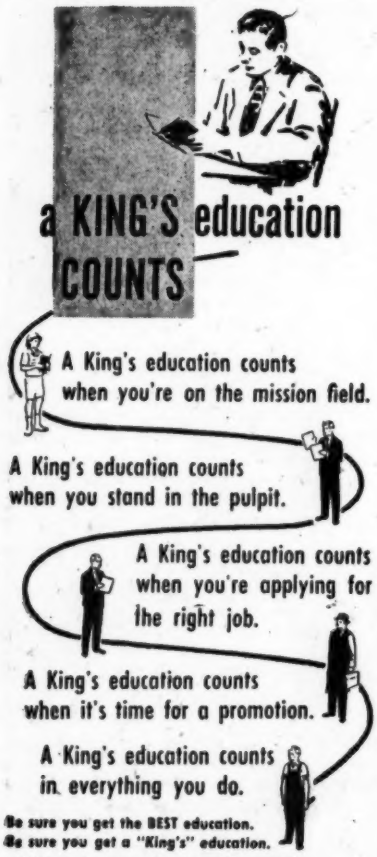

bit. Then with a tiny hammer which he drew from his pocket he lightly tapped some parts of the machine here and there. He paused at a certain pipe leading to the steam chest, called for a wrench, removed a tap and a plate, peered in, then carefully picked out a piece of cotton waste and replaced the plate and tap. "Now open your throttle," he said to the engineer. The big engine moved off like a thing of life, pulleys began to whirl and belts to whirr, and a thousand hands resumed their work.

In the office the expert handed in his memorandum charge. It was fifty dollars and fifty cents. "It is all right," said the superintendent, "we are glad to pay it, but would you mind telling me what the fifty cents is for? The expert smiled. "Why, that is my charge for the two minutes spent in locating your trouble, the fifty dollars is for *knowing how.*"

As a boy I used to go to the engine room of my father's mill and watch the engineer. Continually he moved about, watching the movements of that powerful machinery, the big flywheel half below in the pit and half above, and the broad leather belt that glided over it and disappeared through the brick wall into the mill. Now he would be refilling the oil cups, now noting the steam gauge, now shoveling coal into the blazing furnace, or polishing the shining brass trimmings with almost a caress. He was the first man on hand in the morning and the last to leave at night. Oh, how well he must know his engine, how carefully he must guard its movements, how always he must be on the job if he would be a capable, successful, happy engineer!

Fellows, your body is a costly engine, built with infinite skill; and you are the engineer whom God has put in charge of it. It is a wonderful thing, running that engine—wonderful because it is the motive power to turn many wheels and affect many lives besides your own. Rightly understood and properly handled, it will produce great values and be a blessing to the world. Misunderstood and carelessly handled, it will cause loss and suffering to you and perhaps to many others. That which caused the big engine to stop was a small piece of waste in the steam chest. Your heart (the spirit) is your steam chest. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

John is telling us in our lesson text today, ". . . if our heart condemn us not, then have we confidence toward God." Confidence is what we want; assurance; that is what we need to run this marvelous machine that God has given us—assurance that we are right with the Maker. John continues: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. . . . And hereby we *know* that he abideth in us, by the Spirit which he hath given us." Paul told Timothy, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

Fellows, life becomes a real success when we are right with God—and know it.

WEAVERVILLE, N. C.

My Class of Girls

By Vivian D. Gunderson

HERE is a talk to be given to someone for next Sunday.

TALK (*No. 14 in series*)

A Christian man sold his farm. The man who bought it paid a thousand dollars down and agreed to pay the rest by the month. However, he was unable to keep up the payments. First his wife was sick, and when she got better he became ill. Finally he was told by his doctor that he would never again be able to do heavy work. He realized then that buying the farm had been a mistake. He told the Christian man that he would have to let the farm go. He would have to get a small place and some sort of easy work.

"That's too bad," said the Christian man. "I am sorry you have had such a hard time. I'll only charge you rent for the time you've been on the place. You can use the rest of what you paid me for a down payment on a smaller place."

The purchaser could hardly believe his ears. He said, "You mean you'll give me back most of the money I paid down!"

"Yes," said the Christian. And he did.

The man who had given up the farm was much impressed by the owner's giving him back his money, and listened respectfully to the Christian man's testimony.

Later, when the owner of the farm was in the bank, the banker said to him, "What's this I hear about your returning the down payment? The law does not require that."

"Maybe it doesn't," said the Christian, "but God does not want me to put out my money to usury. I believe that if I had not returned that sum, I would have been taking usury."

Afterward, the banker said aloud to others, "That man's a *real* Christian."

We'll begin today with the talk on Psalm 15 scheduled for this Sunday. Who can say Psalm 15:1-4 without looking at the Bible? Good. Now let us add the first part of verse 5, "He that putteth not out his money to usury."

Our lesson today is called "The Ground of Christian Assurance." We are going to read from 1 John. Although there are only five short chapters in this Book, some form of the word *know* occurs thirty-eight times! Our faith is built upon facts that we may know. Last week we noticed that John started his Epistle by showing that the Gospel he and the other apostles preached was

built upon a solid foundation. These men told about what they had seen and heard and handled.

First John contrasts knowledge of the truth with mere profession of it. Read 1 John 2:3, 4. The person who truly knows God keeps His commandments. If he makes no attempt to do this, he is making a false profession. Read 1 John 3:2. Isn't that wonderful? "We know that, when he shall appear, we shall be like him." No other religion in the world holds out such a prospect as this: that those who believe it will become like the founder of it. That is just as well, for who would want to be like Mohammed, or the leader of one of the other false religions? Furthermore, there is no transforming power in any other religion than Christianity. It is the only one with a *living Founder*. To be like Him is the thrilling prospect ahead of each of us.

First John 3:5 tells something else that we *know*. "Ye know that he was manifested to take away our sins." How thankful we should be that "Christ Jesus came into the world to save sinners"! That is a fact, and it is one of the great facts upon which our faith is built. Verse 14 of the same chapter says, "We know that we have passed from death unto life, because we love the brethren." Love for other Christians is one of the earmarks of the Lord's people. Chapter 5, verse 1, explains why. Now look at 1 John 3:18, 19. If our love is real, then we may know that we are of the truth. Can you think of something you have done for someone else because you love the Lord? If you can, that is evidence that you really do trust Him.

Now read the rest of chapter 3. If we want our prayers answered, we must believe on the name of God's Son and love other believers in deed and in truth. This chapter ends, "And hereby we *know* that he abideth in us, by the Spirit which he hath given us." Does the Holy Spirit witness with our spirit that we are the children of God? If He does not, we should examine once more our Christian experience. Have we truly believed on the Lord Jesus Christ? Do we recognize in Him both Lord and Saviour? If we do, then has some sin grieved the Holy Spirit? We must go to the Lord and get this straightened out, so that we may again be happy and pray with confidence.

Next, we have the first six verses of chapter 4: Here we are warned against false teachers, and told that we may test them by their attitude toward the Lord Jesus. Let us remember this the next time so-called missionaries come to our door. We should ask, "What do you think of Christ?" If they do not believe that He is God's Son and our Saviour, their teaching is false. Next we should give our personal testimony. It can be as simple as this: "I know He is the Saviour, because He saved me." If the person at our door belongs to the Lord, he will answer, "He saved me, too." If he is not saved, he won't want to listen, but will go on talking about his own doctrines. Second John 10, 11 tells us how to treat false teachers. We must not let them into our houses, or encourage them in any way. God has given us the knowledge of His truth and we are to hold it fast.

It is one thing to know the Twenty-third Psalm, but quite another to know the Shepherd. Do you know the Shepherd? If you do, your faith is built on a solid foundation.

FERNDALE, WASH.

For Junior Teachers

By Ruth E. Dow

Topic and Scripture:
We Trust in God's Care
(Matt. 6:25-34; 1 John 3:1a)

DEAR Marian: See what love the Father has given us, to be called God's children! And we are! This is why the world does not know us, because it has not known Him. Dear ones, we are God's children now. It has not yet been shown what we shall be. We know that when He is shown, we shall be like Him, because we shall see Him as He is (1 John 3:1, 2).

JOHN.

Isn't that a thrilling letter that Marian received! That we earth children with all our naughtiness should be taken into the family of the great and holy God of Heaven! If some of you are still on the outside, you can come in with us today. There is just one way in—the Lord Jesus. Thinking of how He died on the cross for the punishment of your sins, come to Him and ask Him to forgive and take your sins away. Then, without your knowing how, you are born into God's family. Of course, you will want to keep the family rules, and you

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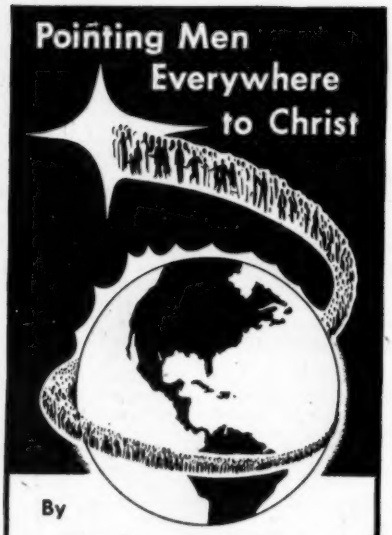

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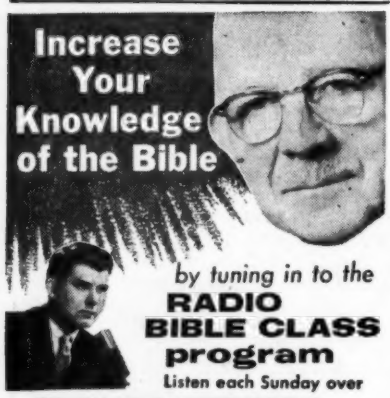

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will love the rest of the family, as our last lesson taught us.

When you go back to school in a few more weeks, will the others be able to see you are God's child? No, you will not look different from other earth children in body. If they do not know God, they will not know how you are different from them. But some day will they be able to see it? What will our bodies be like then? Like the Lord Jesus'! When will it happen? When the Lord comes! If we are alive, our bodies will have a presto change into the Heaven kind. If we have died, we will come to life in a lovely new body. What a thrill it will be to see the Lord Jesus! To have those wonderful new bodies that will never die or get hurt or do wrong things!

While we are waiting for that marvelous day to come, how do we spend our time? Having fun, getting rich, doing what the Lord wants done? Suppose we give our time and work for God's things instead of working for earth things. We will not earn as much money as other folks. Will we go hungry and not get clothes? Let us ask the Lord about that. It is summertime. He is sitting outdoors. "You cannot work for both God and money," He says. "That is why I tell you, do not worry about yourself—food and clothes. Look at the birds in the air. No planting, no harvesting, no storing away in barns, and your Heavenly Father feeds them. Aren't you worth more than they? Which of you by worrying can add an hour to the length of his life? And why do you worry about clothes? Think about the wild lilies. No work, no making cloth, but they are better dressed than Solomon in all his glory. Just grass, here today, thrown into the stove tomorrow! Won't God give you clothing, oh, you people with little faith! Put first God's Kingdom and what He calls right, and all these things will be given you, too."

This Sunday school teacher could tell how God regularly provided, often in unexpected ways, when she left regular school teaching with a salary to tell country boys and girls about the Saviour and His Book. A winter coat, a battery, money for gasoline and new tires, just when needed!

One of God's big jobs for you boys and girls right now is to get a good education—reading, arithmetic, social studies—so you will be prepared for His work later. And you can be a missionary for Him at school at the same time. "The Father himself loveth you" (John 16:27, Memory Verse).

ORONO, MAINE.

Please pray for the contributors and staff of The Sunday School Times, for its readers; and for God's blessing on the contents of the paper.

CONGRESS ON PROPHECY

to be held in

LOS ANGELES

OCTOBER 7-14

The Second International Congress on Prophecy held in New York in November, 1955, was an epoch-making event. The findings of this historic gathering are now available in the form of a MANIFESTO, and the leading addresses will soon appear under the title "Understanding the Times."

By popular demand another Congress on Prophecy for the Pacific Coast Area will be held at the Church of the Open Door in Los Angeles this coming October 7-14 with many churches cooperating and a Committee of One Hundred sponsoring the event. Speakers at Los Angeles will include:

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The Illustration Round Table

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A list of the lessons for the entire year may be had for 15 cents a copy, or $1.50 a dozen, postpaid, from the same address.

Why Not Trust Christ?—*This is the victory that overcometh the world, even our faith* (1 John 5:4, Golden Text). Driving along a narrow mountain road one day, I found myself behind a long line of cars slowly approaching a steep hill. All of us were delayed by a large moving van which was crawling up the hill. Everyone was impatient to pass, but there was a dangerous possibility of cars coming over the hill from the other direction. Then, at last, the van lurched over the crest of the hill and the driver's hand appeared briefly to signify that the road was clear on the other side, and waving us on to pass. And one by one our cars swiftly passed the van. A mile down the road I began to realize what had really happened. Passing another car on a hill without a knowledge of the road ahead is a life-and-death risk anywhere. Probably not one person in the cars following the van knew the van driver. We never saw his face—only his hand. And yet over a dozen people trusted their lives and the lives of their families to the suddenly beckoning hand of a total stranger. How hard it is to understand that we all trust one another with our lives many times a day, on bus, in traffic, on trains, but only a few are willing to trust a loving Christ whose outstretched crucified hand still beckons on to salvation and glory!—*From Sunday Digest. Sent by Mrs. Carl Wells, Springboro, Pa.*

The One Essential.—*Hereby we know that we are of the truth, and shall assure our hearts before him* (1 John 3:19). The report comes from a pastor in Jamestown, N. Y., of a marriage ceremony at which the bridegroom was so nervous that he kissed the preacher and handed the fee to the bride. We smile, but realize that a wedding is a momentous time in a couple's life, and it is understandable that a nervous bridegroom could become confused about the details. The essential thing is that the bride and groom be properly joined in marriage. Confusion in relation to the kiss and the fee can be straightened out later. The confused bridegroom said the necessary words, "I do," or, "I will," all right, and was legally married. The most momentous event in a person's life is that of being united to the Saviour by faith. One may be very nervous at the time of his conversion, and be confused about details of day and date, and even on theological terms, but his reception of the Saviour is the essential thing.—*From Now. Sent by Albert Mygatt, Axtell, Kans.*

The Essence of Faith.—*We should believe on the name of his Son Jesus Christ* (1 John 3:23). In order to clarify what faith involved, Charles Haddon Spurgeon used to employ this illustration: Suppose there is a fire on the third floor of a house, and a child is trapped in a room there. A huge, strong man stands on the ground beneath the window where the child's face appears, and he calls, "Jump! Drop into my arms!" "It is a part of faith," Spurgeon would say, "to know that the man is there; still another part of faith is to believe him to be a strong man; but the essence of faith lies in trusting him fully and dropping into his arms." Thus it is with the sinner and Christ. It is a part of faith to know that He died for sins; another part of faith is to believe that He is able to save all who believe on Him; but the essence of faith lies in trusting Him fully by resting one's whole case in His hands now and forever.—*From the Expositor. Sent by J. A. Clark, Southport, Eng. Prize illustration.*

"Twistical."—*Love one another, as he gave us commandment* (1 John 3:23). "Is So-and-so a Christian?" asked one friend of another. "Yes," was the answer, "he is all right toward God, but he is a little twistical toward his neighbors." A heart perfect toward God will issue in right conduct.—*From the Sunday Circle. Sent by Mrs. B. Dowen, Eastbourne, Sussex, Eng.*

He Understood.—*And hereby we know that he abideth in us, by the Spirit which he hath given us* (1 John 3:24). I often think of the little boy I saw sitting outside the walls of Versailles. He was holding a little sparrow with a broken wing. A kindly lady came along and asked, "Sonny, would you like me to take this sparrow home and nurse it back to health? I promise I will bring it back to these gardens when it is healed and let it fly free again." The little boy thought for a moment. Then he said, "If you don't mind, madame, I will take care of the bird myself." He paused momentarily and added, "Because, you see, I understand this bird." The woman could not quite get what that boy meant until he stood up. Then she saw his left leg was in a cast. Because he was crippled he understood the suffering bird's problem. The God whom I know became incarnate in Jesus Christ and came into the world to learn what problems I must face in life, so that He can match the strength I may need in order to face these problems triumphantly. That is why, when I walk with Him, I can have such confidence. —*From the United Presbyterian. Sent by M. Irene Jury, Glendale, Calif.*

The Distinguishing Feature.—*Try the spirits whether they are of God* (1 John 4:1). They look alike—toadstools and mushrooms. They probably taste alike.

A-Millennial?

Pre-Millennial?

Post-Millennial?

Are you puzzled? Are you bewildered? Is your face turned into paleness at the sight of a world in collapse? Jeremiah says, "Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?" Jer. 30:6.

Are you pre- or are you post? Do you know the difference? Are you prepared for the Hydrogen Bomb? Are you ready for mass destruction? Is the smash-up of civilization "just around the corner"? Is there a way out?

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But the results of eating each are totally different. Those who have their senses exercised to discern between the poisonous and edible varieties of mushroom are able to determine the difference by certain characteristics that can be seen on examination. How can we tell the false from the true when cults are springing up overnight? We are admonished to "try the spirits whether they are of God," but that does not mean to entertain them. We do not have to eat a toadstool to know that it is dangerous. Our high school botany teacher, an expert on the subject, had no difficulty in distinguishing the poisonous from the edible, but he could not believe that all the compiled evidence was true, so he undertook to prove that a man could eat toadstools and live. In spite of a vigorous body and the prompt measures made available in case of need, our teacher spent a long summer in the hospital thinking over his rash and unnecessary experiment. I was perfectly content to take his word for it that there was death in the pot and had no inclination to taste. So the truth I live by is the Bible—just that and nothing more. I know it is safe, tried, and proved for centuries by the godliest men and women, boys and girls. There are hundreds of religions, cults, and isms abroad in our troubled world today, but there are really only two: the blood and the bloodless; the true and the false. Among the numerous varieties of the fungus mushroom or toadstool there is just this distinguishing feature that matters: one will nourish you if you eat it, and the other will kill you.—*Condensed from "Toadstools and Mushrooms," by Lucile Enlow, in The Sunday School Times. Sent by Grace Robinson, Topeka, Kans.*

No Excuse.—*Greater is he that is in you, than he that is in the world* (1 John 4:4). "There are more temples than Christians in Thailand," said a missionary at our China Inland Missionary Prayer Meeting. What a condemnation of the Christian Church that this is so more than nineteen and one-half centuries after Christ said, Make disciples of all the nations! (Matt. 28:19, A.S.V.) There is really no excuse, for John wrote, "Greater is he that is in you, than he that is in the world." Yet the Devil still holds sway in Thailand for the most part as in many other countries.—*Sent by Elisabeth Edmunds, Hailsham, Sussex, Eng.*

For Primary Teachers

By Helen E. Odenwelder

WHEN Edna was a little girl, she had many worries. She simply could not be as happy as the other little girls, for she was always afraid that something (she did not know what) might happen. She did not enjoy playing with her beautiful big—and best—doll. It was one that had come all the way from Germany. It had big, brown eyes and beautiful, golden curls. Just suppose (Edna thought to herself time and again) I should drop it. It would break into a hundred pieces. What would I ever do? She scarcely ever rode her shiny red bicycle. Why? She was afraid! Afraid of what? She was afraid she might get it scratched.

Sometimes her daddy was out of work for a few days. Over and over again through the day she would run to her mother and cry, "Oh, Mommy, will we have enough to eat today?" Poor little Edna was a worrier.

It must be said, though, that Edna had not learned all by herself to worry as she did. She had learned it from her mother. Her mother cautioned her so many times about breaking her best

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doll and scratching her red bicycle that Edna simply could not enjoy those toys. And many, many times Edna had seen her mother crying. When she asked why, her mother replied, "Oh, when Daddy doesn't work, I'm so afraid we won't be able to make ends meet. And Edna knew that what her mother really meant was that they would not have enough to eat. Edna's family, you see, did not then know very much about God or the Bible.

Then one day something happened. Edna came rushing into the house, shouting, "Mommy, Mommy! Look what I found. It's a little sparrow. It is too little to fly and I found it lying out in the yard with its leg dangling. I guess it fell out of the nest and broke its leg. Oh, Mommy, what can we do?"

Edna's mother looked at the tiny bird shivering in her little girl's trembling hand. "We'll fix it," she decided. "Don't hold the birdie too tightly." Then she hurried around getting two or three things: a matchstick (for a splint), a little piece of cloth to wrap around the splint and broken leg, a tiny strip of adhesive tape to hold the cloth in place. In almost no time at all she had the baby bird's leg all set. "We won't be able to get the bird back into its nest, so we'll have to make a nest for it right here in the kitchen. So together Edna and her mother made the dearest little shoe-box nest that you could ever hope to see.

Edna named the bird "Little," for, she said, "He is such a tiny wee bird." All summer long Edna showered her love upon Little. She cared for him, fed him with the thing he liked best (nice juicy worms), and got him into the sunshine every clear day. Finally the day came for her mother to remove the splint. And how happy they were to see that they had been so good at doctoring and nursing that Little's leg was perfectly all right. And, after a few falls, he was able to run and hop all over the yard, just as other birds did. He even got his own nice juicy worms! The thing that delighted Edna most was that Little didn't fly away and stay away. He returned always to his little shoe-box home which she kept in a low crotch of a cherry tree.

Later, when Edna was about your size, she learned in Sunday school (for she had started to go by that time) that the Lord Jesus said that no one should ever worry about what they would have to wear, or if they would have anything to eat or drink. So long as a person belonged to God by having received the Lord Jesus as his Saviour, there was no need to worry about such things. God takes care of sparrows and flowers (Matt. 6:25-31). Certainly, then, He cares for mothers and daddies and children who belong to Him.

As soon as Edna heard that she hurried home and told it to her family.

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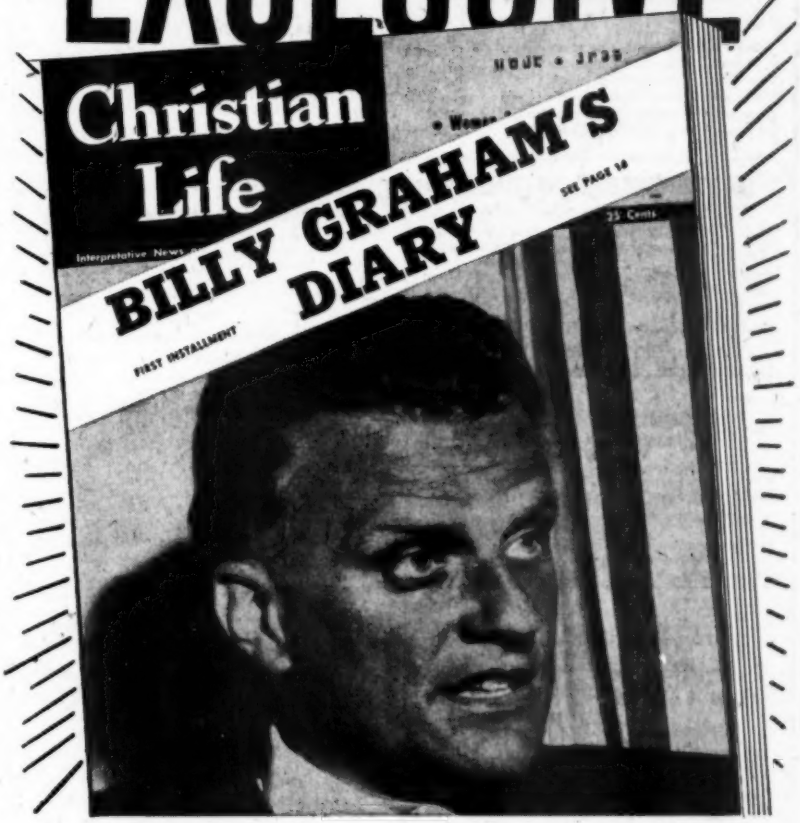

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Not very long after that, Edna's daddy was out of work. But did Edna and her mother cry? I should say not! Edna declared, "God caused me to find that baby sparrow because He had His eye on it. And He showed us both how to take care of it so it got all well. Since He takes care of sparrows, He's going to take care of us." And He did! From then on, neither Edna nor her mother were worriers.

Now Edna is grown up and has a little girl of her own. Sometimes, if her little girl worries about something or other, grown-up Edna says: "Honey, there's not a thing to worry about. We belong to a God who cares for sparrows. And He cares for us. There's nothing to worry about." And she's right!

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This Week's Questions Answered

(The questions are on page 615)

1. Fellowship (chap. 1).
2. "Know," used thirty-eight times (K.J.V.).
3. Eleven times.
4. Love and truth (1 John 3:18, 19).
5. The equivalent of conscience.
6. Walking in obedience (v. 22).
7. "The spirit of truth, and the spirit of error" (4:6).
8. Their attitude to the incarnation of our Lord (vs. 2, 3).
9. Because of the affinity between them and the false teachers (v. 5).
10. The indwelling and control of the Holy Spirit (v. 4).

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Bible Mastery Campaign

(*Continued from page 613*)

peated reading of a portion of the Bible.

Pastors are urged to preach from this Book during October, and individuals are encouraged to obtain from the American Bible Society, or a bookstore, small Scripture portions which they can carry in pocket or purse to facilitate the daily reading. A four-page leaflet, committal card, and Bible bookmark may be obtained without charge by anyone who will request it and enclose a stamped addressed envelope. Quantities of this material may be obtained at a minimum cost. Write to Charles Hoffmeister, 3601 California Avenue, Seattle 16.

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The address is Box 3, Station A, Atlanta, Ga.; and Talmage Payne is the director.

The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, August 19

3. Trees of Consequence
(Gen. 3:6, 7; 1 Pet. 2:24; Rev. 22:1-5)

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IF WE were making a real journey to the Holy Land, we would not find today any of the particular trees mentioned in the Scriptures. The sites of a few of them might be shown us, but there is considerable question as to whether even the few locations that are

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pointed out today are the actual places where famous Bible trees grew. However, our journey is to be an imaginary one, and so, in fancy, we can stand beneath whichever of these trees we choose, and think of the great events that took place under or near them.

The first tree mentioned in the Scripture portions chosen for this week is the tree of the knowledge of good and evil. Notice that the Bible does not say that this was an apple tree. All that we are told about it is that its fruit was denied to Adam and Eve, whereas they were given permission to eat freely of the fruit of every other tree in the Garden of Eden. They were to trust God's wise provision that placed this prohibition upon this one tree.

As we know from the record, they failed and did not believe God, and, as a consequence, fell from the innocent and perfect state in which they were created, and brought upon the whole human race the taint of sin and its consequent penalties.

We have a fuller revelation of God than Adam and Eve had. Are we willing to trust Him and believe Him, or are we ready to listen to the Tempter's voice when he comes to us, asking, "Hath God said?"

Another tree mentioned as located in the Garden of Eden is the tree of life. It is mentioned in Genesis; and the third Scripture portion chosen for this week, which is from the Book of Revelation, also mentions this tree. It was denied to Adam and Eve after they had sinned and were expelled from the Garden. It had certain qualities that had power to renew man's physical energy. In his fallen and sinful state, man was not to live on forever so he was banished from access to this tree. However, in his redeemed and eternal state, which Revelation 22 deals with, we learn that the use of this tree with its twelve fruits will be restored to man.

It should be noted that the great and important link between man's fallen condition and his redeemed state is another tree, the tree of Calvary upon which the Lord Jesus gave His life, the just for the unjust and the righteous One for the unrighteous, that man might be redeemed and restored to that which he lost through the Fall (1 Pet. 2:24).

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Have you accepted Him and received eternal life from Him?

Other Bible trees that we shall want to think about during this fanciful journey will include Abraham's oak near Mamre, northwest of Hebron, probably originally a terebinth tree, under which God visited with His friend (Gen. 18); Absalom's oak near Mt. Ephraim in which David's son was caught by the hair and later killed by Joab (2 Sam. 18); the palm tree near Mt. Ephraim under which Deborah sat when she served as one of the judges of Israel (Judges 4); the juniper tree in the wilderness where the discouraged Elijah slept when he fled from Jezebel's fury (1 Kings 19); the fig tree under which Nathanael sat and where the Lord Jesus saw him, even before Nathanael was called to be a disciple (John 1:48); the sycamore tree into which Zaccheus climbed to get a better view of the Lord Jesus and from which the Lord called him so that He might go to Zaccheus's home (Luke 19); and, finally, the olive trees on the hillside of the Mount of Olives near Jerusalem, under which the Lord prayed and suffered great agony for our sakes on the night before He was crucified.

We should not complete this fanciful journey among Bible trees without seeing from the First Psalm the kind of tree God wants each of us to be like, delighting in the Law of the Lord and meditating upon it, a tree planted by the rivers of water and bringing forth fruit in season and prospering in righteousness as God would have each of us to do (v. 3).

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August 13 to 19

Mon.—Psalm 46.
God Is Our Refuge and Strength.

PRAYER SUGGESTIONS: "God is our refuge and strength, a very present help in trouble." God is always near. His help is ready when needed. The trouble with many helpers is they may be absent even though they are anxious and willing to help; but God is a God at hand, and is not far from any one of us. He is as near as your cry, and a greater helper than you can ask for or imagine. He exceeds abundantly our highest hopes. Have you learned how gracious the Lord is? *Pray for the Highland Lake Bible Conference, Highland Lake, N. Y.*

Tues.—Matthew 6:25-34.
Do Not Be Anxious.

PRAYER SUGGESTIONS: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" The Lord warns against our being anxiously concerned about things temporal, to the forgetfulness of things eternal. Yet how many of us are "vexed with trifling cares," knowing nothing of the peace of God whose life moves on forever undisturbed midst eternal affairs. How far into Philippians 4:6 and 7 have you advanced? *Pray for Camp-of-the-Woods, Speculator, N. Y.*

Wed.—1 John 2:28 to 3:10. Born of God.

PRAYER SUGGESTIONS: "Born of God." Paul sums up the nature of regeneration—that is, The New Birth—thus: "If any man be in Christ, he is a new creature [this is new creation]: old things are passed away; behold, all things are become new" (2 Cor. 5:17). "Renewed . . . after the image of him that created him." "Transformed by the renewing of your mind" (Col. 3:10; Rom. 12:2). Have you received the Spirit of God as the gift of Christ? Multitudes of pro-

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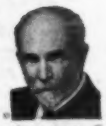
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fessing Christians seem to know nothing of "the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). The Spirit is given to all that obey Him. Have you the work of the Spirit in your heart? *Pray for Ontario Bible Conference, Lycoming, N. Y.*

Thurs.—1 John 3:11-24.

Out of Death Into Life.

PRAYER SUGGESTIONS: "We know that we have passed from death unto life, because we love the brethren." All by nature enter this world without spiritual life. A change of state is impossible for us, apart from the pardoning and transforming grace of the Son of God, delivering us from the power of darkness, and translating us into "the kingdom of his dear Son" (Col. 1:13; Eph. 2:1-10). Have you passed out of death into life? Note the marks of everyone born of God (John 3:1-14). *Pray for the Honey Rock Camp, Three Lakes, Wis.*

Fri.—1 John 4:1-12. God Is Love.

PRAYER SUGGESTIONS: "God is love; and he that dwelleth in love dwelleth in God, and God in him" (v. 16). Love and hatred are likened unto light and darkness. One displaces the other. He that loveth not, knoweth not God, for God is love. And there is no halfway ground between love and hate. We either "abide" in one or the other. Have you received from God, through Christ, the new nature of the Spirit, that makes you love everyone? Do you really delight in the utmost welfare of everyone? *Pray for the Harvey Cedars Bible Conference, Harvey Cedars, N. J.*

Sat.—1 John 4:13-21.

The Gift of the Spirit.

PRAYER SUGGESTIONS: "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." The token of the presence of Christ in our hearts is Christian love. As love reveals the character of God, so it also reveals ours. People know that God is in us of a truth by the fruit of the Spirit of God, which first of all is *love*. Has God given you of His Spirit? Then His love will manifest itself in your attitudes, words, and deeds. *Pray for the summer conferences of the Christian and Missionary Alliance.*

Sun.—1 John 5:1-13.

The Assurance of Eternal Life.

PRAYER SUGGESTIONS: "He that hath the Son hath life; and he that hath not the Son of God hath not life." Eternal life for us sinful mortals is all in the wounded hands of the Son of God. No man cometh unto the Father, or enters Heaven, but by Him the door, who is the world's only Saviour. "Neither is there salvation in any other" (Acts 4:12). "I give unto them eternal life; and they shall never perish" (John 10:28). *Pray for Rest-a-While Bible Conference, Cedar Lake, Ind.*

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